

4

A

TESTIMONY

for God's

FL. 821

Everlasting Truth,

As it hath been learned of and in

J E S U S;

Testifying against such as through unbelief have departed from, or been disobedient to the Spirit that convinces the World of Sin :

Among whom R. C. hath appeared with his many things, to oppose and withstand the one thing, the Spirit of Life, that sets free from Sin and Death, which is the Truth which the People called *Quakers* have and do testify to and of.

R. T.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest, that they were not of us, 1 Joh. 2. 19.

But ye have an Unction from the holy One, and ye know all things, V. 20.

This then is the message which we have heard of him, and declare unto you, that God is Light, and in him is no Darkness at all, 1 Joh. 1. 5.

Beloved, when I gave all diligence to write unto you of the common Salvation, it was needfull for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the Saints, Jude ver. 3.

Printed in the Year, 1669.

Archives

289.64

T7816

THese following Lines are to such as have, or may meet with R. C's Writing, Entitled, God's Truth attested according to Scripture; and I reading it over, and finding it not only contrary to Scripture, but in darkness opposing and contradicting the Light and Spirit that gave forth the Scriptures; exalted and exalting his own image over and against the express Image of the Everlasting God, I could not but in answer thereto give unto you what I have received of the Fountain of Life; which all that make opposition against the Light and Spirit which is Everlasting, are out from, and know neither the Soul that God takes pleasure in, nor the Salvation thereof, but remains in darkness, and under the power of Death, not knowing the Gift of God which is Eternal Life; but to so many as believe in him [the Light of the World] he giveth power to be the Sons of God, Heirs with him, yea Co-heirs of the Inheritance of Light and Glory.

So to all mankind, I and all that partake of the common salvation (that hath appeared unto all, for deliverance from death, and Deaths power, again to recover into the good state that was before transgression entred, or the Night of Apostacy overspread the Earth; for Light was in the beginning, and indeed the beginning of all, and shall abide when all imaginations shall cease;) and by Faith therein have obtained Life, have good will unto every one, travelling therein to bring others thereto, and to preserve out of the many snares which the evil One hath and doth lay to deceive; but the increase of Light, and the dominion thereof must never have end, and the enlargement and growth hereof hath and doth inrage the whole World that love Darkness better then Light; so they have bent their Bowes, and prepared their Arrows, and their tongues are become as a two-edged Sword, to wound the Innocent for the poyson of Asps is under that which speaks despitefully against the Spirit of Grace; for no other have the Children of Light testified of, or believed in, but the Spirit of Jesus, which they that do and have erred from are devising against,

and so cry up the greatness of their own Diana, to turn aside or draw out of the way of peace; but he has, & will rebuke them, yea in his hot displeasure, who either rage or imagine vain things against his Christ, which he will exalt above all the Mountains: and such is my love, and the love of all that in the love of the Father live, that we desire none might perish, but have Life Everlasting, which the Father giveth freely unto all, without respect of persons, that in his Light believe and walk, to receive Salvation thereby; and so this is testified of, and spoke to in all, that all that come to the Faith of it, may with us witness it saves from sin; and his Name was and is called Jesus, but all out of the Faith discern it not; how should they, being carnally minded? though it sometimes prick them, they kick against it, and to pervert from it lay stumbling stones in the way, and bring forth their carnal imagination of God and Christ, and of his Person and Flesh, which was never learned, but in that they resist; for darkness cannot comprehend Light, but in the Light is Life and Salvation; and this they have, and do bear testimony of, who have learned the Truth, as it is in Christ Jesus; and for the Truth sake which must prevail over all the Opposers thereof, and for your Souls sake this is written, that no simple ones may be turned out of the way, nor stumble or fall, but come to believe in the Light, and the redemption thereof they will come to be partakers of, and there is no other that can work the work of God, to free from evil and error, but the Christ of God, the express Image of the Father, only learned in the Spirit and Light that cometh or proceeds from the Father & Son, and the obedient and faithful thereto have been, and are led out of the World where Sin and Error are, to the victory over it, and such will not believe only from what we declare of it, though it be true, but finding this heavenly Treasure in themselves, and the freedom thereby attained, shall confess this is the Son of God that maketh free indeed; and I know they who are not captivated under the power of Sin and Darkness, nor lovers of themselves more then of God, will feel that in the Love of the Father to the Souls of all this is written.

A TESTIMONY for God's Ever- lasting TRUTH, &c.

THe Light which I with many thousands have believed in, and found, saves from sin, and none in the Faith of God, are at a question what it is, but know it is of the Father, bringing to the Life, *Christ Jesus*, whose first appearance was and ever is to *condemn sin in the flesh*; and being believed in, quickneth in Spirit, by which only the Son of God was & is revealed; and all that have gone another way to know the Father or the Son, but in the Spirit of Jesus, are vain Image-makers, Robbers and Theeves, leaving the Door, to clime another way; So *none cometh unto me but whom the Father draws*, and by the Spirit only is the drawing, saith *Christ*, which is Life and Salvation, witnessed by all that have Faith therein, and this is that which, according to his faithfulness that hath promised, is and must be exalted over all, that in darkness have and do invent against the Light; amongst which R. C. will be found a worker, to whom I have this to say, that if they were and are accursed that come not forth to help the Lord against the mighty; What shall become of thee, and such as have helped the mighty in force and falshood against the Lord? who will bring to pass (as he hath spoken) Light and Salvation to the ends of the Earth; and all that contend against it shall fall before it, and thou as one strong to deceive; and therefore wouldest colour thy work with that which testifies against thee; Saying, in thy title, *thou wilt attest according to Scripture*, and so beginst with a lye, for thou detest both Scripture and the words of Christ therein; for thou deniest his Doctrine, and callest it a new opinion to preach the Light up for *Christ*; though Christ saith, *I am the Light of the World*; how hath Satan deceived thee, that thou shouldest think any should receive thy *fallasies*, that callest the Doctrine which Christ & the Apostles taught *fallasies*? shalt thou or the Apostle *John* be believed?

|| But he in his *Queries* denies Christ to make all things; so we marvel not that he should deny our Doctrine, that denies Christ and his Apostles.

and so resists the Scripture, and yet saith thou wilt attest according to Scripture, and then speaks of the *Humanity in conjunction with the Deity*; so far art thou from attesting according to Scripture, that the words thou usest I never read in Scripture, but know, they with other words used by thee, have not a ground from the Scriptures, (as thou confessest the Preachers of the Light have) but from the Antichristian Spirit, that having despised the Light, and offered despite unto the Spirit of Grace, cannot express their matters and inventions in the Language of the Spirit, by which the Scriptures were given forth, except they steal them where they are already written; and so have joyned words in the dark, where all images are framed; and amongst these thou hast got som to strengthen thee against the Light, and to lay falsehood on the obeyers thereof, in saying, *they deny the bodily Humanity of our Lord*; who is thy lord, indeed is to be denied; but *the Lord from Heaven by whom all things were made*, thou never heardst any to deny, that have faith in the Light; or any of those names which the Scripture gives, as *the man Christ Jesus*, as *he that became flesh and lived amongst us*, and that was, and is a great Mystery, *God manifested in flesh*, the Christ indeed, appointed of God, to be both Priest and King; and for thy attesting according to Scripture, is only a relating what thou hast read; which Pope and Prelate as well as thee can talk of the Virgins conceiving, bringing forth, and of Christs Suffering, Death, & Resurrection and Ascension, & none of those things there written didst thou ever hear denied by any of the Children of Light: But the imaginations of others, and thee thereon, were and are to be testified against; for it was vain imaginations that the Lord did and doth complain on; and however thou camest to be in Prison, and elsewhere with the people of the Lord; yet it was then seen and in that which discerns, that th: chamber of imagery was never destroyed in thee, nor the old bottle broken, but the ground standing in thee that brings forth Briers and Thorns, and is neer unto cursing

sing and the fruits thereof thou hast brought forth, in perverting some, and laying stumbling stones in the way of the simple; thou wert a climber at the first, and got some words of the same of Life, but was and art in Death, and to this day bringest forth therein; and so being in blindness thy self, thinkest others cannot see; and so after thy relating part of what is written, concerning Christ Jesus, we see, sayest thou, *what Testimony the Scriptures gives of the Lord's Christ, that he is not the Light in any mans Conscience, nor the Principle of Light*: art thou not ashamed to call to see that which cannot be seen? for doth the Scriptures any where say Christ is not the Light in the Conscience, nor the Principle of Light? so, see thy work is to deceive, and make people believe lies; whose work art thou a doing, that art drawing from believing in the Light, to believe a lye? doth not the Scriptures by the mouth of Christ say, believe in the Light? and do the Scriptures hold out any Faith, or any to believe in, but Christ? and is not the cause and being of all things Christ? and yet thou deniest him to be the principle of Light; what would thy dark minde make the principle of Light, that denies the Lord Christ, that saith, *I am the Light of the World*? thou shewest thy ignorance of the mystery of Faith which in the pure Conscience is hid; but whose Conscience is defiled, and seared, hath no feeling of Light nor Faith, and so would blind the eyes of others, to lead captive as the Devil doth all that disobey the Light; for it is an everlasting Truth, *who resist the Light, that gave forth the Scriptures, doth pervert the Scriptures to their own destruction*, not knowing the Interpreter of a Thousand, for in the motion of Light and Spirit were the Scriptures given forth, and by the same only is the true understanding thereof, and those that have, and do bring forth, without being learned of the Light, have filled the World with Errors and Falshoods; *Babel* indeed, and thou a chief Builder therein, ignorant of the Covenant of Light, Christ the Covenant to Gods people, and a Light unto the Gentiles to the ends of the Earth; thus saith the Scripture, with much more in Testimony to and for the Truth, he is the Light of the World; and so all that have an eye to see may see, that thou

Holy men gave them forth as they were moved of the Holy Ghost, 2 Pet. 1. 21.

As the Prophet Isaiah and old Simeon declared.

goest

goest about to attest a Lye, and the Scriptures testify against thee, and are contrary to thy Doctrine, that denyest the Christ of God; who art framing an Image; but thy Snare is broken, and all that love and obey the Light, have and shall escape, and thy own work shall turn upon thee; for he that commanded *Light to shine out of Darkness*, hath shined into our hearts, to give us the knowledg of himself, in the face of *Jesus Christ*; but who resists the shining in their own hearts, wax worse and worse until they come to war against that, to which those sent of God turned men to, from *Darkness to Light*, from the *Power of Satan unto the Power of God*; but who sent thee, that turns from the *Power of Light*, to believe thy dark Imaginations, of a *creaturely Soul*? and instead of bringing Scripture for thy Proof, thou bringest a Proof from *Beaumont*, or thy own Imaginations, that *we should have found our souls creaturely from the flames of the Righteous burnings of Gods Wrath in our souls for sin*; Ob, thick Darkness! is this thy Argument to prove the Soul creaturely, that it can live with everlasting burnings; the least child of Light could give thee a clearer knowledg of the Soul, then thee, or thy Teacher J. B. ever attained to; but who hates the Light is, and must be bound in Chains of Darkness for evermore, and there I leave thee, in that matter as concerning the Soul, and return to thy opinion of the Light: thou sayest in thy fourth page, *Christ is not the Principle of Light*, and in the sixth page thou sayest, *the Light in the Conscience which these new Preachers cry up for Christ, is but the Principle of Christ, which is his own Habitation*: This is such Logick as the Framers of *Babel* use to Build with; vain Philosophy indeed, from which all that believe in the Light know redemption; how different is thy Way and Doctrine from the Way of the Lord, where the wafaring man, though a fool, errs not; wherein the simple may walk & be safe; but what profit is there of thy winding and turning Christ not the principle of Light, yet Light the principle of Christ? what serves thy opinion and Doctrine for? but to lay stumbling stones in the way of the simple, and instead of appearing wiser then others, thou hast bewrayed thy ignorance in this thy work, and former practises, in perverting from the good Way of the Lord, not knowing what thou sayest nor whereof thou affirmest; hast thou not yet learned what the word *Principle* is? is it not the *beginning*? is not Christ the *beginning*

ginning of all things? || by him, and for him was all made; and yet wilt thou deny him to be the beginning, or Principle of Light, as in thy fourth page, and in thy sixth page thou sayest, Light is but the

|| Thou in thy Queries sayest, all was not made by Christ, contrary to Light or to Scripture.

Principle of Christ, so whilst in thy Dark minde, thou wouldst debase the Light in the conscience, see how thou hast lifted it up; for instead of saying the Light comes from Christ, thou holdest out the Light to be the beginning of Christ; for doth not every rational Creature know the principle of any thing is before that which comes of it? *the Principle of Christ sayest thou? which is his own Habitation:* so thou confessest the Light in the Conscience to be the dwelling place of God, and yet would cry out against such as preach the Light in the conscience; thou dost indeed darken knowledg by words without understanding; for never any that despised the Light knew him that is the Light of the World, or his Dwelling place: thou hast devised against that which is too hard for thee; may all the Enemies of the Light be covered with confusion, as thou art; then thou goest on (in the same page 6.) again to make a relation of his Death, Resurrection and Ascension, and so saying no more; nor so much in that matter then formerly I have taught a Child or Children of 7 years old to say; and here sayest thou, *that Opinion is condemned by the Scriptures that denies the Ascension of the Lords Person;* who they be that deny the ascension of the Lords Christ I know not; for all that have Faith in the Light bare testimony thereto; but for the word person, is it any where written in Scripture his Person Ascended? how darest thou add to the words? and thou farther sayest, *that our Foundation is built upon the ground of Nature:* if thou hadst said our Foundation is the ground, or cause, or being of all natural things, thou hadst spoke true, though thou knowest it not, for by him that is our Foundation *all things were made;* and *without it was nothing made that was made,* John 1.2. and *this is the true Light that enlightens every man that comes into the World;* and the Children of Light never denied his Person, that took upon him the Seed of Abraham, became flesh, and lived amongst us: so instead of proving the Children of Light in error, thou hast proved thy self an Accuser, and the Scripture hath and doth testifie against thee, for us, that have not, nor do not declare of any other Christ, but he of

whom the Scriptures declare to be the Light of the World : and so thou goest on to repeat many good words in the relation of some thing written in the Scriptures, and adds thy own words, that *the everlasting Gospel is his Death, Burial and Resurrection, as the Scriptures declare*, (sayest thou) and notes a Scripture to prove it, that is not to be found in all the Bible 1 Cor. 25. 1. is this to attest by Scripture to direct to that which was never there? but the Apostle Paul saith, *the Gospel is the Power of God unto Salvation*, and that the *Word in the heart, and in the mouth*, was the Gospel he preached, and the everlasting Gospel proclaimed by an Angel through Heaven was, *fear God and give Glory to him, for the hour of his Righteous Judgments is come*; these did not say Christ's Death and Burial were the Gospel, but who are Witnesses of his Resurrection do know the Gospel; but the Opposers of the Light in Conscience see it not. But to take farther notice of thy unlearned words, the rest of thy 7th page is filled with such words as thou hast either borrow'd or rather stolen because thou namest not the Author, from *Beamon*, or it may be some of *John Jacksons*, for he once brought out such a work of Darkness as thine is, and thou hast the same words, so the answer given him may come over this part of thy work; for Truth must forever be over the head of Falshood : and thou that sayest thou wouldst *attest thy truth according to Scripture*, thou drawest a conclusion from thy own, and thy borrowed words, without any Scripture; and now, sayest thou, that *it is manifest from hence that this Light that doth condemn the Heathen's, is not the Lord Christ that doth justify*; but shews neither good reason nor Scripture for it; but makes mention of *Paul to the Romans*, which words being taken as they were given forth by the Apostle proves thy affirmation false, for the Apostles words are these, speaking to the *Romans or Heathens*, Rom. 1. 19. *The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the Truth in unrighteousness, because that which may be known of God is manifest in them; for God hath shewed it unto them*: now without R. C. can make any so blind as himself, will *Pauls* words here, or any where, prove that he which Condemns is not Christ that Justifies? and farther, would not these words prove against thee that brings the proof that the Truth is held in unrighteousness by the *Heathens*? for is not Christ the Truth? but who knows not Christ to be the Light, knows him not to be the Truth, and

and so builds on a lye, and makes lyes the defence thereof; but who have faith in the Light, by which the Scriptures were given forth, believe them, and to them they witness, that into Christ's Hands all Judgment is given, and he was made manifest *to destroy the works of the Devil*; doth not he Condemn that which he Destroys? and hast thou not read that his first Appearance was and is to Condemn sin in the flesh? thus say the Scriptures; but thou sayest *he is not the Justifier that condemns*; so the Scriptures say, Christ condemns, and whom he justifies none can condemn; but thou wouldst have another to justify then the Christ of God, into whose hands God hath committed all Judgment; but, sayest thou, the *Romans had this Light, though they were Heathens*; yea, they had, and didst thou know and believe the Scriptures, wouldst thou thus write, and say, thou wouldst attest by Scripture, and write contrary to it? Is not the Promise and Covenant of the Father, Christ? and did not Prophets and Apostles testifie of him? and say not the Scriptures, *I will give him for a Covenant to my People, and a Light unto the Gentiles*? the same that was the Covenant to them that believe the same, was a Light to the *Heathens*, as say the Prophets; not two, but one: and as saith Christ, *The Comforter shall come, and this shall condemn the World of sin*: And so, is it not plain that he that condemns the Sinner comforts the Saints? and that is the Justifier; him that Christ saith *should convince and reprove the World of Sin, of Righteousness, and of Judgment*, was and is Comforter and Justifier, *For we are justified in Spirit*, as saith the Apostle, and by this only come to know the Father and Son in the Spirit and Light, and desire no more to know him after the Flesh, as saith the Apostle; but thou bringest a Doctrine contrary to Christ, Prophets, and Apostles: for, sayest thou, *the Apostles came not to turn them to that Light that accuses or excuses them, as their Saviour*; but preached Christ Jesus at *Jerusalem*: be ashamed to affirm falshood; did not the Apostle say, *he was sent to turn from Darkness to Light*? and did they ever preach two Lights, as thou wouldst do? but gave all to understand, that that which did accuse was that which did excuse, and that the Grace which brought Salvation had appeared unto all men, and taught them that believed therein; to deny all ungodliness, and to this he committed all, to the Word of Grace, that was able to save their Souls; telling them, he was an able Minister of the Spirit, and not of the

Letter ; and did not run over the History of Christ's Conception, Birth, Death and Resurrection in words, as thou dost, but turned them to that Light and Spirit whereby they had learned him ; though his outward appearance at *Jerusalem* he never saw, nor desired any more to know after the Flesh ; but pressed all to obedience of that Grace and Light that he had found the sufficiency of ; declaring the Son of God was revealed in him ; and *his travel was, that Christ might be formed in them*, to whom he was sent preaching to them, *That a measure of the Spirit was given to every one to profit withal* : so let all that have an eye see whether the Scriptures of Truth give testimony to thy Doctrine, that would prove them in Error that cry up the Light for Salvation ; or thy Doctrine, that says, *Christ is not the Light in every mans Conscience, nor yet the Principle of Lights* ; the wise in heart can judge : And then goest on, and sayest, *The Light in the Conscience is but the Law* : it is the Law indeed, that if thou hadst not thrown behind thy back, thou mightst have come to have known the new Covenant [*Christ*] which God promised in the last dayes *to write in the heart* ; and this did and doth make perfect, teaching, and bringing, or binding to God, that they shall not depart from him : and he that abideth with him, not departing from him, is perfect in him, and by him in the *Law of the Spirit of Grace, that sets free from Sin and Death*. But of this Law thou art not learned, nor of him that was made under the Law, that art using the Apostles words 'spoken of the Law in the Letter, to oppose the Law of the Spirit : but who are come to the Law of the Spirit, know freedom, and that he is Christ that sets free ; and such thou shalt never turn backward ; who by believing in the Light have found Salvation, and know, *that he which saves is Jesus*, and by his Power hath freedom in Righteousness from all that has or would oppress the holy Seed : and this is the Son that hath set free, even the Christ of God. And thy tongue confesses, that the Believers in the Light, and they only have attained freedom indeed, and cannot be entangled with the cunning deceits of men. And for these thy following words (page 8.) now that Christ is *Light, who is he that denies ; but that Christ is the Light of Conscience, who is he that will not deny*, (sayest thou.) Indeed R. thou dost in this manifest what thou art a battering & breaking, thy own works, for Truth is out of thy reach : for didst thou ever all thy time thou

wert

wert in Prison, or elsewhere with us, ever hear any preach up, (or write) the Light of Conscience? It seems thou art both deaf and blind, and so art to remain till by obedience to the Light (thou invents against) thou comest to be for the Light that we believe, testifie of, and call to, is Everlasting, and none in thy comprehending nature knows the power and glory thereof: and so such as thou hast thou bringst forth; and having a Lump of thy own framing, a *formed light, created light, or light of a Conscience* that may be defiled, and sets this up, wouldst make people believe thy Image were our God: and so falls a beating thy own image, crying, who will not deny. I answer, all who believe in that true Light deny all and every of thy imaginations, to be Christ; and from the knowledg of the true Christ, are all Image-makers shut out.

Yet another Christ then he that dyed at *Jerusalem* didst thou never hear the Children of Light declare, or testifie of or to, and he is not divided, he and his Light is one: and thou confessest he is a Light, and yet not in the Conscience.

But Darknes cannot comprehend Light; and as for the remainder of thy eighth page, and the greatest part of thy ninth page, being but a repetition of some of J. B's dark sayings, or writings of that History of Scripture, formerly being taken notice of; with some like Logick, as thou hast before mentioned I shall pass; but in the latter end of thy 9th page, thou thus concluds; *now having this Demonstration from Scripture of the ascension of the body of our Lord Jesus; and this (thou sayest) may judg them that would have Christ all Spirit and no Body*: To this I cannot but answer, who they are that deny Christ's Body or Ascension, (as in Scripture it is declared) I know not; for all that confess to the Light in Conscience testifie thereto; but thou mayst well mistake others Doctrine that so forgets thy own! as to say, now having this demonstrated from Scripture of the Ascension of the Body of our Lord, when there is not a word brought by thee (in a page or two before) of Scripture to prove it; but that he Ascended into Glory, and we in the Faith know it; but for thy so stoutly affirming by Scriptures, that thou hast no Scripture for, it will appear unto all that have an eye to see but as Sorcery; even as *Jannes and Jambres withstood Moses, so thou withstands the Truth*: and those who through negligence to attend, or disobedience to the Light have been overtaken with
the

the Night, have or may stumble at thy work of Darknes: yet who have learned of the Light, the Truth, as it is in Jesus, thou canst not turn aside: For what manner of blind stuff doest thou bring forth, as though thou wouldst make people believe thou hast Scripture, against those that confess to the Light in Conscience, but canst bring none against them, and so brings for them; and confesses the *birth of their opinion is from the first of John*: so thou confessest they to whom thou opposest have Scripture to prove; but thou art so far from having any to prove thy words and imaginations, that thou wouldst if thou knewst how deny the Scripture, that thou mightest hide Light and Truth, by thy imaginations, thou sets up a fiction, and accuses us of it; for sayest thou, *where it is said of Christ, not of Light of Conscience*: I would thou wert so honest as to speak true words, and then thou wouldst confess, that though for years thou hast watched for evil against us, thou never heardst any amongst the Children of Light, but declare, what is spoken in the first of *John* was spoke of Christ, and that by his own Light and Spirit was he to be learned, as says the Scripture, *A man sent of God to bear Testimony to the Light*; did he bear Testimony to an other then Christ? no, all that have been, or are sent of him testifie of the Light; but they that run and are not sent, strive against it, as thou doest, and bring the Scripture that sayes, *the Life of Christ is the Light of men, and he it is that inlightneth every man that comes into the World; and that the Scriptures are true, none contends with us about that; but that we understand not our own Doctrine, and thence set up a fiction of our own invention*: doest thou think thy denying to contend with us about the Scriptures, when all that can see do see thou doest contend, will make any believe thy accusation that we do not understand our own Doctrine, and so set up a fiction? why hast not thou with thy great understanding, that seems so wise in thy own eyes, as to gainsay the Truth that is received and believed by thousands, come forth, and tell where this Light testified of by the Apostle is, if not in the Conscience? for thy fancy is contrary to the Apostle, *that appealed to that of God in every mans Conscience, and to that was manifest*: but where the conscience is seared, they see not, nor feel not, and being out of the Truth, which is no where to be found, but where God requires it, in *the inner parts*; and who are gone out to seek it abroad, whatever they may think of
their

their own Doctrines, know nothing of the Truth ; but are found contenders against it, and against the Scriptures ; which testifie of him that is the Christ of God, *to be in the Heart and in the Mouth ; that he dwels in Light ;* and thou hast confessed in thy words, though in darkness, not knowing what thou sayest : *that in Conscience is Gods Habitation ;* yet art contending that any should preach Christ the Light in the Conscience ; is he not in his dwelling place, ? does not the Scripture say, *God dwels in Light, and that God is in Christ,* and that *he will gather all things unto him ?* and is not Christ the Rest, *into which all that the Father hath given him must be gathered into him and be in him ?* as saith Christ, *I in them, and thou in me :* So thou hast proved Christ the Light in the Conscience, when thou goest about to disprove it, confessing the Light in the Conscience the Principle of Christ, and his own Habitation, and they his whom the Father gives him : and Christ said, *I in them,* so the Scriptures prove, that according to Scripture thou attest not, but contrary thereto, that sayest, *God hath made a formed Light for a Habitation of mans Rest,* Page 7. What new opinion art thou a crying up, that art setting up another rest for Gods people then Christ ? what wouldst thou have them rest in ? *a formed Light (sayest thou) God is Light* saith the Scripture, but no where that he was formed that gave form and being to all : and another Light then that which gives Salvation did not the people of God ever seek, or find to be a Rest, but he that saves from sin, and *his Name is Jesus,* and in him thousands are come to know sure Salvation by the Light made manifest in Conscience, and are kept thereby, that they could no more believe thy *formed light,* nor Doctrine thereof, then in the Papists Eucharist, which indeed are both Idols, formed in one ground, and the Scripture plentifully testifies against you both ; yet the Papist in their carnal understanding have a Scripture for their Idols ; but where canst thou get any word to make a cover for thy Image ; that sayest, *I give you to know, that the Light in Conscience is but the spirit of the humane Soul, and is creaturely ?* what Scripture hast thou for the ground of thy Opinion ? So all that love the Light see thy ground is not from Scripture ; there not being a word from the first of *Genesis,* to the last of the *Revelation* for this thy new Doctrines, for a *formed light, made into a habitation for mans Rest, and the Light of the Conscience, but the*

Spirit

Spirit of the humane nature: And so thou that in thy Title sayest, *thou wouldst attest by Scripture*, art teaching new Doctrine, that thou hast no word in the Scripture for.

But to proceed, in page 10. thou sayest, our Doctrine is this, *That which makes manifest is Light, and the Light is Christ*: and hast not thou in these words manifested thy self to be a Contender against Scripture, as well as against us that in the Spirit that gave forth the Scripture witness; and therefore to us doth it witness: for are not those very words (as thou sayest we say) the words of the Apostle, *that it is Light that manifests*? so saith Christ, *I am the Light*: so thou contends with the People of the Lord, for saying as the Apostle and Christ says. Then thou goest on to ask three Questions: First, *Was the Light in mans Conscience that personal appearance that John bore witness to.* (Second, *Was the Light in mans Conscience that word of God that was God, by which all things were made that were made.*) Third, *Was the Light in Conscience personally, to be seen by the firmental eye, to be felt with the outward hand.* And from these thy own words, thou drawest a conclusion, *that if the Light of Conscience be not to be understood in these capacities, our Doctrine is false*: Though thou hast brought no more reason to prove it, then if thou hadst said, *I would have it so*; for as to the Apostles words we testifie, and have learned in that Spirit, which the carnal man could never discern, nor the things thereof; but the Apostle answers himself, and hath declared, of whom he testified, by whom all things were made; *and that this was the true Light, that enlighteneth every man that cometh into the World*; and it was the Christ of God which he bore Testimony to; so instead of proving us in error that confess Christ the Light in every Conscience, thou bringst thy self under the Plagues threatned for adding to the Scriptures: For where did ever the Apostle, in that place, or any other, speak of *personal and firmental*, as thou dost, and conclude all false that are not of thy mind? And to answer thee further, the Apostle did preach and testifie of Christ, and as he taught him, so is he learned in Light or Spirit; is not this in the Conscience? How wouldst thou have *Christ seen, felt and handled*? how is *Christ with his people to the end of the World*, according to his Promise? and how is he in them that was *with them*? Is it to be seen *firmental*, as thou callest? though no other did the Apostle testifie of, then he that became flesh, and dwelt

dwelt amongst us: yet *no more did they know him after the Flesh, but after the Spirit*: but thou, and such as thou, who in your carnal minds would comprehend spiritual things, bring forth your carnal apprehensions, and having no knowledg but what you have sensually, know neither Christ's Flesh nor glorious Body, but that which could be pierced, wounded and crucified, all Image-makers are still oppressing; for he is still slayn in spiritual Egypt where thou art: and though thou knowest, we, that thou seemest to strike at, did and do confess to him, and no other, that made a good confession before *Pilate*, of whom *John* bear witness to be *the Light of the World*; and this is true, and they are found Liars before God, that would set up any thing to be believed in, but he that in Spirit is revealed; for thousands of those that saw his personal appearance at *Jerusalem* knew him not to be the Christ; nay, by Spirit then was he to be learned, as thou may read, where *Peter* confesseth him; and Christ saith, *Flesh and Blood hath not revealed this to thee, but the Spirit of my Father*, and against this art thou fighting, and those that are lead thereby; for by Light and Spirit have we learned Christ, and so teach him; and this is he which is testified of, that is the Eternal Gift of God, and he that is sent of God, *whom to know is Eternal Life*; but of this are they all ignorant that call the Light in Conscience *a formed thing, and the Spirit of the humane earthly Soul*; but their ignorance of the great Power of God is not to be marvelled at, that says, *The Light and Spirit is of the humane earthly soul*; and so would make all believe, that the souls of men and women were no other then the Dogs, or Cats, and Beasts that must perish, for what is of the Earth must to the Earth: hast thou not read, *God breathed into man, and he became a living Soul*? and thou callest this *Human or Earthly*; needs then must they stumble and fall, that walk in the dark, as thou, and all do that would comprehend the Light to dispute against; but over thee, and all vain Image-makers it shall rise, that with your dark Images and inventions have filled the World with Idolatry, Profainness and Athism; and what doctrine more then thine doth it? that preachest the Soul *Human and Creaturely and the Light formed of it*; so neither Soul nor Light Immortal & Eternal, but of the Earth; a beastly doctrine, which hath manifested the Teacher to know nothing but what he knows sensually: yet thou goest on repeating what Christ did and suffered,

when manifest at *Jerusalem*, and then sayest, *this manifests Christ is Formative, and not a Desusive Principle*; this, like thy former stuff, which thou hast got in thy dark mind, & so in dark words exprestest it; what manner of Christ thou wouldst have people believe in, all in the Light see; but the Christ of God is he that filleth all things, as the Scriptures testifie: And then thou goest on to confess, *that the Light of conscience was in the Apostles, and by this Peter confessed Christ to be the Son of God*: How hath Satan blinded thee, that loves darkness better then Light! that thou shouldst bring this Scripture, that callest the Light *the Spirit of the human Soul*; and Christ saith *the Spirit of the Father revealed it in Peter*: and was not, and is not Christ in the Father? so whatever thou hast denied, thou hast now proved Father, Spirit and Son the Light in the Conscience; for they were never divided: or else thou must hold after thy former dark doctrine, the Father and the Spirit are *but the Spirit of the human Soul*: thus shall all they be snared that invent against the Truth, which is the same yesterday to day and for ever; and let them all be so confounded, as thou art, that devise against the Light, saith my soul; for thou sayest, *Peter by his Light in Conscience bares witness to Christ the Son of God*; and Christ saith, *not Flesh and blood, but the Spirit of my Father revealed it*; and knowest thou not that God is one, not divided? *I in the Father, and the Father in me*, saith Christ; and *none ascends to Heaven, but he that comes down from Heaven, the Son of man in Heaven*; but this thou, nor any that saith *the Light is the spirit of the humane soul*, could ever see; but who in the Light and Spirit learn him, know he filleth all things, even the same to whom Peter confessed blest for ever; as saith the Apostle, *One God and Father of all, who is above all, and thorow all, and in you all*, Ephes. 4. 6. and this is he we testifie of, that dwells in the Light in Conscience, where thou confessed the Son of God is revealed; and yet sayest the Light in Conscience is not Christ; for he saith, *he is ascended far above all Heavens, that he may fill all things*; and then goest on, saying, *Now, O man, open thy eyes, and see how dangerously thou standest, that denies the Body of our Lord Jesus Christ in his Person*. And to this I answer, none that discerns it can or doth deny it, and their eyes are open to see thy confusion, that wouldst prove that the Light in Conscience is not Christ, by bringing this proof that he ascended that he might fill all things: O gross dark-

darkness ! Doth he fill all things, yet not the Conscience ? or hast thou so long strove against the Light in Conscience, that thou accountest Conscience nothing ? for if any thing, then thou provest he is in it ; for he fills all things : and doth he fill with darkness, or with Light ? for thy following words in the latter end of thy 11th page, are a false Accusation, in saying, *We make that Body that did the Fathers Will, by whom we are saved, to be extinguished, and as to any Substance vanished away as smoke.* To this I answer, I never knew any that had faith in the Light (against which thou hast been devising) deny Christ's Body, but all such know it is a glorious Body : and so there needs not much be said to a Lye, but the Truth will come over it ; for no Lye is of the Truth : and though thou boasts of a better Foundation then those thou accusest, yet all in the Light know the Devil is the Foundation and Author of every lye, but who are in the Light, and build upon the Light, are come to him that is the true Foundation of Generations too, and of which Prophets and Apostles bare testimony, and is now testified, that *God was Light, and in him was no darkness at all* ; so Life and Truth is over Darkness and fallhood ; this is our Foundation that have not cryed up any Light, but Christ that Corner-Stone that grinds to powder all that it falls upon : and in page 11. thou goest on to speak of Christ's Church, we having said it was his body, as though thou wouldst contradict that Truth as well as others, sayst it is *but his members for whom he layed down his Life ; but this heady notion being altogether, (sayest thou) condemned by Scripture, I cease putting pen to paper in this matter* : what thou meanest by the heady notion, I well know not that, except thy own Accusation that thou speakest before ; but if thou didst apply it to thy precedent words, in saying, the Saints were but Members, in contradiction to those that in truth say, his Church is his Body ; for thou art the first that wouldst make difference between the Members and the Body of Christ, that I have heard of ; but some as blind as thy self have gone about to make him two bodies ; but Members without a Body, as thou mak'st, (*with a but*) I never heard of before : but his suiness, that filleth all in all, is known to them, and them only that discern his Body spiritual indeed, and seen only with the spiritual eye, which being blinded in thy self, thou wouldst darken in others : And so thou goest on repeating some Scriptures ; and then calling

after thy wonted manner to see, that thou canst not show ; and then again thou beginst, and sayest, thou givest us to know, *that the Body of our Lord was humane* ; and when thou hast gone on as well as thou canst to prove the first *Adam* and Christ one ; then thou goest to make a difference, for *this man, of whom we speak, is not the made Image of God, as was Adam, sayest thou, but the express Image of the Fathers Person* : so having spoken of things thou understands not ; thou brings a Scripture that thou imaginest would prove it, by which thou provest thy own ignorance, both of the day, and the Scripture, *that thou art my beloved Son this day have I begotten thee*, which was (sayest thou) *when the holy Ghost overshadowed Mary* : All that believe in the Light know the day of his begetting, *Abraham* saw it, and was glad, *David* saw it ; and testified of it hundreds of years before the Virgins Conception at *Jerusalem* : So thou that wouldst not have the Son of God begotten, till he was conceived of *Mary*, who art not only out of the Faith of *Abraham* and *David*, but blinder then the Priests of the World ; for they have and do preach, for ought I know, that he was begot and begetting from all Eternity, and that the day of his Resurrection was prophesied of by these words, *This day have I begotten thee* ; so thou hast so much pored on the humane body (as thou callest it) that thou must bring forth a birth like thy conception in the dark ; but I think, there is but few that will bow to thy image, for thou canst not give it a seeming life neither from Scripture nor Reason.

And thou goest on, and sayest, *He calleth not God Father, as we ;* but how wilt thou prove it ? no more then thy other imaginations : for Christ saith, *My Father, and your Father*, without making a difference, but thou differs and denies it : But thou deniest Christ, Prophets and Apostles words, if they will not sute thy imaginations, and bringest forth thy blasphemous thoughts : for the Son, sayst thou, *was from the Substance of the Father, which was not the Diety that was begotten* ; so by thy words, wouldst thou make it appear, that the substance of God is not *Diety nor Divine* : O stop thy mouth thou imaginary man, that in confusion and darkness wouldst speak of that which thou art shut out of ! for the key of *David* thou hast not, and so canst not know the womb that bare him which was pure, nor the seed he took upon him, nor his begetting ; for he, the Christ, was not conceived in sin, as thou wert, nor as thou

thou imaginest ; so thou wert better be silent, then exercise thyself in things to high for thee ; for all that strive against the Light must be shut up in darkness, as thou art : and so goest on in thy (twelf page) saying, *God was in Christ reconciling* ; here thou hast brought a Scripture to overthrow all thy former Doctrine, for then it is not the *humane that reconciles*, but God ; and then thou goest on to repeat what Christ saith, *had I not come into the World, you had had no sin, but now your sins remain, because ye believe not on him whom God hath sent ; for I come a Light into the World* : and this his coming thou wouldst have only at that time at *Jerusalem*, as if he had not come before, or since. I would enquire of thee, Was there no sin, nor sins till Christ was manifest at *Jerusalem* ? for *had I not come into the world, you had had no sin* : for the cause of all sin was and is the not coming to him which saves from sin, who was, and is, and is to come : and so he that was the Light saith, *I am come a Light into the World*, and the condemnation of the World was, and is, *that men love darkness better then Light* ; because they come not to the Light, their sins remain ; and who refuses the Light *come not to him that they may have life*, but in darkness and death read and talk of the Scriptures, as thou doest, that brings this Scripture, that saith, *God was in Christ reconciling the World to himself, and that Christ saith, I am come a Light into the World* ; seeming thereby to prove, that Christ was begotten that day the holy Ghost overshadowed Mary, and that *in humanity or earthly, and not by Deity*, as thou called it ; and all this thou sayest, to prove Christ is not the Light in the Conscience, and then brings a Scripture where Christ saith, *I am come a Light, and that if he had not come, they had had no sin* : so instead of proving thy humane earthly Doctrine, the Scripture proves, that the cause and ground of all sin, from the entrance of transgression to this day, is the not coming to, or believing in the Light ; for here Christ condemns of Sin, and convinceth of Sin, because of unbelief in that which condemned them, which was the Spirit or Light : So thou hast brought Scriptures, that Christ saith, he is come a Light, to prove thy Humane against the Light ; and it proves against thee, and for us that testifie of the Light.

But thou sayest in another place, Christ is not desusive, that is I confess, a word that is neither Scripture, nor the Spirits Language : but if thou meanest, he is not within his people, how doth this Scripture

ture overthrow thee in this error, as in others? for the Light searcheth into the inner-parts, as thou confessest; and *I am come a Light*, saith Christ: so thou seest the Scripture manifests thy darkness and error.: so thou wouldst have been more covered if thou hadst brought no Scripture, but hadst delivered thy Doctrine against Christ a Light in the Conscience, and hadst brought thy Teacher J. B. to have proved it: for so contrary to Scripture art thou, that in thy very following words, page 12. where Christ saith, *I am come a Light*, thou sayest, *You have it clear, and out of doubt, who it is that is the Saviour, and the Lord Christ, not the Light in Conscience, but he that died and rose again*; & this thou wouldst seem to prove by the former words, where Christ saith, *I am come a Light into the World, and if I had not come you had not had sin*: so that all whose eyes are not dark see thy weakness, and that the Scriptures are for us that love the Lord Christ, of whom the Scriptures declare, that say, he is a Light, and this has enlightened every man; and yet thou art offended at those that say he is in the Conscience, though thou sayest Gods Habitation is there: but the Light, against which thou strivest, will wear out and destroy all thy vain imaginations, for it is everlasting, and from Heaven, and must prevail over thy *humane earthly Image*; yet that man Christ Jesus, all that learn of the Light in the Conscience know and confess unto; and his Flesh is Meat indeed, and his Blood is Drink indeed, and the World one day shall be judged by him: but this thou, nor none that are in the Night, striving against the Light, know or believe: so as a Thief in the night will he come on all such. But thou goest on with the repetition of a Scripture out of the *Hebrews*, of a *high Priest after the order of Melchisedeck, to make intercession for us*; but how contrary to thy purpose of proving thy *humane Christ not to be begotten, till conceived at Jerusalem, to be the high Priest that makes intercession for all*: the wise in heart can see, who have learned in the the Light that hath visited us from above, what the order of *Melchisedeck* is, *no father, no mother, no beginning of dayes, nor end of Life, who lives forever to make intercession for all that comes to God by him*: and this is the Christ of God, that thou, and all the Despisers and Resisters of the Light are ignorant of, and so come not to God by him that is without beginning of dayes or end of life; but in the carnal comprehension would measure Heavenly things, and so brings forth

forth earthly imaginations, and by this would come to God, by your own devisings, as *Babels Builders* of old; Theeves, and Robbers, that leave the Door, and for such he enterceeds not; but for all that comes by him that is without beginning of dayes or end of life, he lives to make intercession, even for all that in Truth and Spirit Worship, and by the Spirit of Truth are lead into all Truth; such that have abiding in, and testifie of that, are come to the mystery of Faith held in the pure Conscience: but this the Image-makers are ignorant of, as thou that wouldst set up *an invented Light of the humane Soul, for a Habitation of Rest for God, and those that God hath given to Christ*; in which thou hast bewrayed thy own ignorance of the Rest of God, and his people, which the obedient and profiting servants enter into, even the joy of the Master, even the Glory of the Father, which was before the world was; & this is not from the Earth, nor of the Earth, but before the Earth was: and so *the Light & Spirit of the human Soul that thou settest up, as created to be a Habitation for God, and those that God will give to Christ*, will be thine, & thy disciples burthens, in the day that you will most stand in need of Rest: but to proceed, thou goest on with thy own words, and some Scriptures that may easily, by all that can see, come over thy darkness, and is as though thy self hadst had a glimring of thy own darkness, and wert afraid of the blowes or smitings due to thee, and so to save thy head, goest on in words, as if thou meanest to undo all thou hadst done; saying, *thou must not be traduced by those that trade in corrupted mens words, to the bindring of the passage of the Truth*: but before I take notice of thy following words, I have something to say to these: who thou mean'st by traders in corrupted mens words, I know not; but some have bin constrained, as I at this time, not to hinder the passage of Truth, but for Truths sake; to bring forth the Truth over such like corrupt words and writings as thine are; that the Truth may stand upon the head of deceit, that turnes every way to save it self, as thou doest in thy following words, when after thou hast brought forth so many accusations against those that cry up the Light, and borrow'd so many Scriptures with thy own private interpretations, to make truth thy seeming falshood, and to set up thy own imaginary light: After all and much more to this purpose, as if thou means thy self, (like the foolish woman) to pull down thy own house, thou beginnest to preach in words, the same that in words and writings

writings thou publickly hast so appeared against; saying, *This writing is not to draw the mind forth from waiting within it self, for the manifestation of God in it self, for that which is to be known of God is to be revealed in man*: I answer, if that which is to be known of God be manifest in man, is it not in the conscience? and is not that Light, that manifests? and doth not Christ say he is the Light? and doth any bring to the Father but Christ? and is any appointed to be hearkened unto for Life and Salvation, but Christ? and thou confessest, in the Apostles words, that *what is to be known of God is manifest in man*; and can any reveal the Father but the Son? which, thou sayest, *thou wouldst not have any drawn forth from hearkning to that which manifests*: which is that, and that only that the worshipers of the true God testifie of and to; and if this thou wouldst not have any drawn forth from, what meanest thy invented story, of a created Habitation within, and the Light of a human Soul? so thou must confess thou hast been setting up other lords to attend to, then the Lords Christ, or else with us in the Truth, that *Christ only gives the knowledge of God in man*; but thy windings to and fro manifests what root bares thee: so I not meaning to say any thing farther to thy twelfth page, who ends it with few of thy own words, or thy Teacher *Beamon*, I shall go on to thy 13th page, where thou sayest, *that the promise is to the inward man of the heart, being quickned by the holy Ghost*: to this I answer, God is not divided, whereever the Spirit is, Christ is, and of him have and do the Witnesses of the Light testifie the same yesterday to day and forever, the gift of the Father, that was never known nor learned, but in the measure of his own Spirit, as any may read, when Christ was visible amongst them at *Jerusalem*, and discoursed with the woman of *Samarita*, he did not call her so much to the beholding of his visible Appearance or Person, as to know the gift of God, whereby she could only have the knowledge who he was; and though he was present, he doth not say, believe in this Person at any time; but *believe in the Light, that you may be Children of the Light*: and when he came (that thou readest of) that said, *Good master, what shall I do that I may inherit eternal Life?* he doth not say come, handle and feel this Person; but, saith he, *why callest thou me good? there is none good but God*; for Christ knew then, and now, none could sell all for him, but who in Spirit learned

ned him to be God blessed forever ; and therefore he knew his going from them was expedient, that the promise of the Father's Spirit of Life might be more fully poured out upon them, in which he promised to be with them to the end of the world; and all that have Faith in the Gift of God, which is Eternal Life, free unto every creature, are witnesses thereof, and the Resurrection of this Light and Truth hath and doth torment the whole World of Idolaters, that have or are hunting in the many ways, from the one thing needful, the Kingdom, Power and Spirit in them : yea, in the *Heathen*, at which the professing Idolaters rage, though the Scriptures in which they trust, testify of it, that the very Crucifiers of Jesus had the *Kingdom in them*; and so from thy 12th page to thy 15th, I have little to meddle with of thy stolen words, of *an in-eye and internal root, and of the stirring of the center*, which all that have read *Jacob Beamon's* mysterious mist of imaginations, knows where thou hadst them : though thou wouldst make people believe they were thy own, and so namest not thy Authors, as honest Writers use to do : but letting all that pass, and thy so often repeating, as formerly, *the Light of Conscience is not the Christ* : I answer, I never knew any but thee say it was ; so it seems thou hast been a confusing thy self, hoping thereby to confound others ; but the Light only shews that in us, is not of us ; but to the blind all is alike, else surely thou wouldst not after all thy Arguments and framed Reasons to draw the mind from the Light within, to eye the Person without, to confound and destroy thy own Doctrine, by saying, *my intent in this writing is not to draw the mind forth from waiting within it self, for the manifestation of God in it self ; for that which is to be known of God is to be revealed in man* : what, will the Scriptures (think'st thou by thy winding, adding and diminishing) serve thee to prove or disprove, as thou wouldst have it ? sure all that have an eye see thee, that hast deny'd the *Light within to be either God, Christ, or his Principle*, and yet would have them wait within for it : what then wouldst thou have them wait on ? thou talkest indeed of a *Sword that God had set in the human Soul, to keep the way of the Tree of Life* ; then Robert is the Tree of Life, where the human Soul is ; and yet neither Christ nor his Principle : and in the sixth page thou sayest, *there is a Light in man that is the Habitation of God* ; and in thy fourteenth page, *that God hath chosen the heart of man for his Habitable Place* : so it seems

the Light thou speakest of, and mans heart in thy sence are one; and *wouldst thou have man wait within his own heart*, from whence proceeds all manner of evil; for thou concludest it *is mans duty to wait in his heart for the promise of the Father, and yet neither Christ nor his Principle there*, as thou saist; and so if thou know'st another thing to he waited on, or to open the heart then Christ, thou shouldst have declared it; for the internal Root, what is it? or that which can bring into the heavenly *Canaan*, if not Christ? then thou hast another root to be brought to or wait on, then the Christ of God, or to lead then he, it is an Idol: So thou that hast been so long crying against them that preach up the Light within the way to God, *cries up an internal root, an in-man of the heart, and what not*, so thou mayst keep from *the one thing needful*, in the many things: Oh how vain is man in his imaginations, and that continually! witness this precedent relation of R. C. that would set up any thing of his own or others inventions, to draw from the one safe, sure, and unalterable Way of Life; and which all that are come to, and have life in, cannot but testifie that it is almighty, and in the strength thereof, as we receive, must testifie against all and every one that would deceive, or draw aside by subtil divising and craftiness of men, to blind the eye of the mind, presents *that there is other wayes and means to be looked to, and to be waited on, then the only begotten of God*, which alone hath been testified of, and witnessed to by us that have learned of the Light, and therein received the earnest and assurance of a Kingdom that cannot be shaken; the sure rock against which Hells strength shall never prevail: And so knowing assuredly that he is in us that saves from sin, and his name is *Jesus*, cannot but testifie against all Images, and their makers; for unto him alone is our eye, that is from everlasting to everlasting, that in the fulness of time took flesh upon him, and dwelt amongst us, and this is our Light, our Life, our Root, Spirit and Power; and shall wear out all created lights, imagined internal roots, and natures light, with all R. C's and others imaginations, who not being able to get from under the Righteous Judgments of God, goes about to speak evil of the things he knoweth not; and so the natural light, and the spirit of a man as the light of Conscience, or what the carnal man can see and know, being his own, he brings forth, and saith, these are our opinions; so in the Truth must all lyes and falsehood be turned on the head of the lyar, from whence they come, and
in

in Truth are we established more and more, having no God but one, and he everlasting and almighty; *who commanded Light to shine out of darkness, and hath shined in our hearts to give us the Light of the knowledge of the Glory of himself in the face of Jesus Christ*, and this is that I had of the Lord to give forth as a testimony against R. C. his paper, entituled *God's Truth attested according to Scripture*, about 8. months since, and about that time was it written; but having the knowledge that a brother (whom in the Lord I honour for his faithful continued service in and for God's Truth's sake) was answering of it, I laid these my papers aside not knowing a use for them, not looking on them, as I know, for seven months time; but about three weeks since, or thereabouts, looking among my writings, I lighted on them, and had something, as I was reading them, in my heart, that it must be published.

But not at that instant giving up clearly to it, the next night, or the next after, the Lord visited me with a sore and dangerous Distemper of body, and I being an ancient woman, that have and do wait for my change, received it as a Messenger for my removal out of this Tabernacle of clay; and not at all grievous unto me, having by obedience to, and by Faith in the Light obtained redemption out of that which must come to an end, and an entrance into the Life and Kingdom that shall never have end: so waiting quietly on my weak bed for the revelation of his will whom I serve in my spirit day and night, what his will and pleasure was to do with me, for I have learned that its better to live to God, then to have a life in this World: and whilst I thus waited, my sleep being short, I had in them several sights of something I was to suffer and do in this present World, among which a sight of a late work of R. C. in which he would bespatter the servant or servants of the Lord; and the morning after this Vision, one came in and related to me, that R. C. had sent his Queries out to G. F. and his ministers, but G. F.'s life is where the evil one, nor any of his ministers can come; sent of God, Blest, and a Blessing to the Generation of the Righteous: Then the Lord clear'd it to me, that what I had writ, or should farther be given in unto me, as to or of R. C. to give forth, and then an assurance I had of being healed of my weakness, and declared it to one Friend, that the Lord had something more for me to do ere I went hence, & if but this, in bearing testimony against this Instrument of the evil one,

I shall lye down in peace, for I speak the truth, I lye not, the Lord in a Vision by night, afore ever I saw R. C. in the outward, shewed me him, and his dwelling and family, in the night season, and that he should be a Troubler of the House of God and cause his people to suffer; and I have seen and traced him in his work, and am well acquainted with his outside love & feigning whereby he hath deceived some simple in his pretended singularity and elocution of his own doctrine & way: and though he long walked with us, yet never came to the knowledg of the Truth; and the old bottle being unbroken, such as he had, & hath, he brings forth of it, and has by cunning led some silly ones captive by perverting the good way of God; yea, so prosperous has he been in his cursed practice among those that were willing again to imbrace this present world, that he has perverted whole families, that were called with the high and heavenly Call, but never come to the election; and so have been deceived, and are found such as have taken the name of God in vain, and are not, nor shall not be held guiltless; and though they have or may make merry over the slain, perverters and perverted from the good way of the Lord, yet their Condemnation slumbers not, and the Lord hath and doth behold their wicked works, that having betrayed the Truth in themselves, would tempt others to believe a lye, as if we were like unto themselves, & looked for Salvation by another way, then by Christ Jesus the Son of God: so that none may believe a lye is this sent abroad, that he, and he *only* of whom the Scriptures declare is our Salvation, and there is not another way to God; and what is recorded of him, and by him in the Scriptures of Truth, from the first of *Genesis* to the last of the *Revelation*, knowing that they were given forth as holy men were moved of the holy Ghost, & not of a private interpretation for the unlearned of this Spirit, have and do interpret to their own destruction; for none have seen God at any time but the only begotten, and they to whom he reveals him, and by spirit only was and is made manifest, and that a measure of this is given to every one to profit withal, the Scriptures bear witness; and this, and no other is their Principle that are called *Quakers*; and by Faith we have profited, dwelling in this Light and Spirit, know the blood of Jesus which cleanseth from all sin, and gives us fellowship with the Father and Son, in the measure of this Spirit that hath filled our hearts with love and good will unto all; and so with the hazard of all this World hath,

through

through sufferings, accusations and bad reports we pass, sounding forth the good-will of God unto every one, that he hath given a measure of his own Spirit to profit withal; and they that will not hearken unto it, will not believe though one from the dead should be sent unto them; & this is that which was given unto me to be sent forth as an answer, and to come over the imagined doctrines of R. C. in his first paper, that is called *the Truth attested according to Scripture*, but is found contrary to Scripture and Truth, and by us testified against, that have cryed up no light but that which he that was sent of God bears witness to, Christ Jesus.

These following Lines were added since Robert Cobbits Queries came to my hand; and it is manifest, his own Work therein, hath and shall insnare him.

I Have read or heard of a Tyrannical Persecutor, that among other cruelties invented to destroy the *Christians*; and one was, to have them rent in pieces with wild Beasts, and to make the Beasts more eager of their prey, would clothe the men designed for death in Beasts skins: that which brought this to my remembrance, is, the late works of R. C. and one that writes her self E. A. they being in the same design as the Tyrant was, to hinder the increase of Truth, and to make the obedient thereto odious to all honest hearted people, that are afraid of false gods and worships, by declaring that the people called *Quakers* set up a Light to be trusted in, and learned of, and say, it is God and Christ; and then make a relation of such a light as they have invented, which they call by many names, and as far as I understand by several natures, as in reading their writings any may see: saying, that the *Light is the spirit of a man*, and the *light of a humane soul*, and a *formed light*, and the *light of nature*, and the *Accuser*, and the *worm that never dies*; and yet also, that is a *Habitation or Dwelling for God*, and *those that he hath given to Jesus Christ*, with many more such expressions of the insufficiency and badness of their imagined light; and then again of the excellency of it, to and fro, for and against; babble indeed: and all this to make people believe that we call to such a light as they imagine, and have set up in their own brains (and that we believe not in Christ the true Light) which manner of light

light (which they would have people believe we preach up) is their own, and the burthen thereof, which they would lay upon the Lord's people, shall turn upon themselves; and the snare they laid shall take them, and the least of the many thousands of *Israel*, know their light is darkness; and thousands with me can witness, that have constantly walked for these thirteen years, with these people, (that these Instruments of envy and strife are risen up against) and that in all our time, we never heard of any such light as they declare of to be trusted in; nay, I am bold to say many thousands amongst us never heard of a formed light, to be a dwelling place for God, and those he will give Christ, much less have we believed in such a created lye: I answer for the Lord and his chosen, and in his presence that searches every heart, that I am perswaded that thousands of these people, called *Quakers*, would lay down their lives, rather than ever confess or bow to such a Light as R. C's and E. A's, whom I am willing to joyn together, for they have joyned in one iniquity; yet there is not much danger that her work will hurt any, as her self, being so contradictory in it self, and to him that is in the same work with her, to call that which R. C. calls, The Principle of Christ, and Gods Dwelling, *the Tree of Knowledge*, and in this confusion calls the *Quakers Mystery Babylon*: and so all may see, that give heed to the true Light, how these Perversers have gone about to clothe the true Worshipers in their idolatrous and monstrous invented errors, that, by a Lye, they might keep from believing the Truth, which all the Worshipers in the Spirit of Jesus are led into; and never did the People called *Quakers*, since the day of their first coming forth to this day, declare of any other Light, than the *Spirit of Jesus, that Word of God, that was with God before the World was made*, that as a two-edged Sword, divides between Soul and Spirit; but who of this Word have not learned, sets up that spirit (that is to be divided from) for the Word, and for the Light; here the Mystery of Iniquity entred, and is upheld to this day, in a pretence of God, Antichrist setting mans spirit above all that is called God, as God, Christ, and his Spirit, sets up a likeness, or the spirit of man, to draw from the one Spirit that can only lead into Truth; and the obedient thereunto declare, as they have learned, *that by obedience to the Spirit the Soul comes to be sanctified and separated*, as saith the Apostle

Paul,

Paul, from all that separates from God ; but the Apostle did not say this of the Spirit of the Humane Soul, or the Light of Nature, but of the *Eternal Spirit that raised Jesus from the dead, and hath quickned your mortal bodies*, and this is the Light and Life that we have declared of, the *Spirit of Life that sets free from sin and death*, not divided from, but proceeding of Father and Son ; but of this R. C. and E. A. are not learned, as may be seen by their imaginations of the Light and Spirit of Christ, which the People of God, called *Quakers*, have testified of, but were it not for a full assurance I have, that she and R.C. whom I am called to plead against, are Fighters against God, I should never have waded in such dirt as they have brought forth ; but being on my heart, as an addition to what I have eight months since writ to R. C's first, now to speak a little to his many *Queries*, I writ this as a preface thereto ; not so much for his sake do I writ, (though unfeignedly I wish he might find a place of repentance) as for others whom he is seeking to betray, and as the scope of his first work was to perswade people we preached of a false Light and Christ, even such a one as he imagined ; so in these his *Queries* he would insinuatingly, by asking questions, and perverting the words of Truth that have formerly been given forth, perswade the people, as if we denied Christ Jesus, of whom the Scriptures testify : And though I have no life in contention, but have and do labour in all things to avoid such questions as gender to strife, yet having slain on the vain janglings, and unprofitable words that he hath filled his paper with (for which he shall surely be called to an account, with all other his idle words) and though it be not my purpose to be large in the matter ; though in every Query, and all his other words therein, he manifests his folly and envy therein, with his vain repetitions, and unprofitable questions, and may all be turned upon his head ; yet I shall only take a perticular notice of some few of them, with some of the Lyes he charges the Lords people with, and the wicked and blasphemous imaginations he hath of the Son of God, and answer to him, as our Saviour did to the subtil Generation that came by questions to insnare him, who instead of answering, gave them a question which they durst not answer, neither would he give an answer to them, neither should I, nor any of the Lord's people, (that have learned why we came into the World, and cannot spend our time here unprofitably,

bly, but must answer the will of him that sent us, that we may render our account with joy) ever have put pen to paper to have answered R. C.'s first or last impertinent or false matters, if not called of the Lord, for his Truth sake, and your sakes that may be hindred, or hurt, or kept out of the Way of Peace, where we have found him whom our souls love, and cannot but testifie of his good will unto all that his hands have made, and that you may believe the Truth.

For no other Way, Means nor Name did we ever find Salvation by, or declare to be believed in for Redemption and everlasting Life, then the Son of God; and that was and is he of whom the Scriptures declare, without any cover or deceit, as our enemy intimates that he may deceive; but in plainness before the great God that searches every heart, and has and will Judge in Righteousness every false Speaker; no other Christ have we saith in, or testifie of, then he that was conceived by the holy Ghost in the Virgins womb, and brought forth in the fulness of time, as it was prophesied of, and was carryed into *Egypt* to be saved from *Herod*, that pretended to worship, but went to murder the Child *Jesus*: This was he that made a good confession before *Pilate*, and was slain by wicked hands, but it was impossible that Death should keep him under, so he rose and declared unto the woman that was a witness of his Resurrection that he ascended, and gave her command to declare to others; and so whatever the Scriptures, that were given forth by the holy Spirit declare of Christ *Jesus*, his body, his Suffering, and Rising, and his Ascension, we believe; and he *is ascended far above all Heavens that he may fill all things*; who was and is the everlasting God, the mighty Counsellor, the Prince of Peace; yet this I nor any ever knew savingly (whatever we have heard or read of it) but as it came to be revealed in us by his own Spirit, which was the promise of the Father, of the Son, that were and are one forever; and (though R. C. blasphemously denies it) he pours forth his Spirit on his Sons, and on his Daughters; and this is the Covenant, that *they should not depart from him, but be taught of him*; and this was it the Apostles spake of, That a measure was given to profit withal, and more we know not of God, nor Christ, then of this we learn; and as we receive thereof, we give to others, and all that believe therein find profiting thereby, and are brought into the plain Way, and feel their
Re-

Redemption thereby, and *Jesus* with them, that *saves from sin*, and so can no longer worship Idols, and so all Image-makers come to be tormented, from him that sits at *Rome*, to the least of all the Harlots brood; for of her they are, and in her sorceries, that imagine and set up any thing to be looked to or trusted in for Life and Salvation, but Jesus Christ, which is only received and known by his own Spirit: And this is the doctrine of the people called *Quakers* from first to this present day, and forever, at which all Image-makers rage and are tormented, that their *Diana's* must come down; and among which R. C. struggles that his may have a place to be; for though he could never stoop to obedience of Truth, yet he feels and knows it shakes his images as well as others, and fearing the falling thereof makes lyes his refuge; but the Truth has and shall come over all, and my desire is even to the God of my hope (that is Light, and in him is no darkness at all) that the honest in heart may receive this Testimony, and it is true, that what ever has been given forth by Prophets, Christ's mouth, or the Apostles, or any sent of God concerning or of the Son of God, we believe, but deny and witness against all the imaginations of the comprehending mind, that measures heavenly things in the earthly carnal minde, that never could discern the things of God; so in this from first to last has the mystery of iniquity wrought, and been brought forth, talking of the flesh and blood of Jesus, yet never come to eat thereof, nor to know an effectual cleansing thereby, but offering despite unto the Spirit of Grace which brings Salvation, and whilst they are talking of the Blood that was shed at *Jerusalem*, they trample the Blood of the new Covenant under foot, from the Mother of Harlots to the least of her false begotten Children, among which R. C. is to be testified against; and the call of the Lord is to come out from all their Sorceries, the images and likenesses of heavenly things; to the Substance, Power and Life, that the Lord in this our day has visited us with, the day-spring from on high, the Hope of the Righteous in all Generations, that many are come to partake of, and receive Life, the Life that shall never have an end; this is by the Spirit of Life: So blessed be all and every one that hath an ear to hear what the Spirit saith.

R. C.

I Have lookt over thy many Queries, and finding them unprofitable not tending to the edification of any (but to stir up strife) so I said in my heart, *If thou hadst believed the Scriptures, or understood the words of Truth that hath often been sounded in thy ears, thou hadst never asked such Questions*; some of which thou knowst we never denied; and hadst thou ever come to the *one thing* in which there is no Error, thou hadst not so run into the *many things*, in which all err; and though thy darkness be great (as all must be that would have the knowledg of God and heavenly things by any other way, then the Spirit of Christ) yet I have cause to fear that in the *Spirit that lusts to envy*, thou charges that upon us, that thou doest not believe we are guilty of, for thou hearing us so many years only to testifie of the one thing, *the Gift of God, and the Spirit of Jesus, that faithful and true Witness, that was with God in the beginning*; and never hearing any that bear testimony to or for the Light, speak of any other for Salvation, but the *only begotten of God*; couldst thou think we meant any other, that thou shouldst devise so many errors and false Opinions to place on us, and yet not be able to bring any of our words or writings (that so many years together thou wert so conversant with) to prove that we ever cryed up any such things as thou charges us with? (what will the end be of wilful sinning) didst thou ever hear us set up or call to any witness, but the *Spirit of Christ*? and thou beginst thy Queries of *a witness that we affirm to be God and Christ*; and I answer, so we do, that faithfull and true one, that made all things, and we have this witness in our selves; and is it honesty in thee to say this is but the *spirit of a man*? it is like that the Witness thou witnesseth with is a false spirit, but ours is the true; thou shouldst not speak evil of that thou knowst not; for thou art as unknowing it seems of what we declare as unbelieving, that calls the Spirit or Witness we declare of, *the Worm that never dyes*; what, no difference R. in the dark I see; what wouldst thou have God and Divil one?

that

that I hear indeed, is the Ranters principle, which thou in this seems to be one with: what, no difference between him that judges in Righteousness, and he that accuses? all that can be said in this matter for thee, is, that *thou hast more knowledge of the Worm that never dyes then of him we believe in*; but how thou canst make good thy former doctrine, that *the Light in Conscience should be a Habitation for God*, and those that *he has given to Christ*, and yet should be *the Worm that never dyes*, I know not; for we believe no such confusion; for thou mightst as well have said Hell & Heaven are one, and the Divil will never break the Serpents head, as that thou hast said, and these are thy own, for we testifie of no such witness, but against that and thee that so invents, for we are joyned to, and believe in him, in whom the Accuser hath no part. And in thy twelfth page thou repeats some Scriptures that our Friends its like have put forth, which testifies to Truth; as these words, *He that hath not the Spirit of Christ is none of his, and that none receives the Spirit but he that believes in Christ that is giver of the Spirit*, to which thou addest these words as a Query, *Whether the Spirit you walk by is the Spirit of Christ, or the power of Magick, Answer?* to which I Answer, may not all that have an eye to see, see what spirit thou art of, that so much speaks of Scripture, and when such Scriptures are brought as smites thy Image, and testifies to the Truth, thou art so far from answering any thing in plainness to it, that thou turnest into a Query, whether *our Spirit we walk by be the Spirit of Christ, or the spirit of Magick*? O how do thy evil thoughts and imaginations gender to strife, what ground hast thou to question this, but a lye of thy own framing? saying, *we deny him to be the Christ that was the offering for sin*, which lye must turn upon thy own head, for he that did and doth live make to intercession for all that come to God by him we confess to, and there is no offering for sin, but Jesus, whom we witness to save from sin: so for thy *Magick and Sorcery*, it is thy own, for we have no fellowship with them that work it, but know, that such as withstand the Truth (as *Jannes and Jambres* withstood *Moses*, by bringing forth likenesses of what *Moses* wrought in and by the Finger and Arm of God) they that bring forth a likeness by their Sorceries, whereby the hearts of the Oppressors were hardened, and the Seed which God would have

delivered kept the longer in bondage, and how deeply thou hast been in this work of *Jannes* and *Jambres* thou wilt one day know.

And many of thy Queries, yea, the most tending only to insnare, in asking, *if that Christ which was and did the things mentioned in Scriptures, be the Christ or Light in the Conscience?* to this I Answer thou art speaking as one that hath many Gods and many Lords, but we who walk in the Light have but one God and Father of our Lord Jesus Christ, and he and his Spirit is one; so he that said to his Disciples, that he *which was with them* (not divided) *would be in them*; so one God do the Children of Light confess to, made manifest by his Son in Spirit, and these are one; but thou in the second page of thy Queries sayest, *Christ is not the Eternal Father*, and that *he and his Father is not one*; and thy carnal Reason for it is, *that he that gives is one, and he to whom it is given another*, and this to prove or maintain Christ and God to be two; well mayest thou fight against us, and our words of Truth, that goes about to make void or disprove the words of Christ, that saith, My Father and I are one, when he was in the Person thou so much speak'st of; but thou sayest they are two, and the Apostle John says (*John 1. 3.*) *all things were made by him, and without him was nothing made that was made*; and the Apostle Paul says, *all things were made by him and for him*; but thou R. C. art not ashamed to deny the words of the Apostles, and sayest plainly, *all things were not made by him*, thou blasphemously going to comprehend the things of God in thy dark mind, denies the words of Christ.

And in thy ninth page sayst, I see not wherein you are wronged in being charged to deny God and Christ, in a Place, above Sun, Moon, and Stars, and Elements; nay, it is like thou dost not, nor will not see our wrong, that art so great a Wronger of us, that in so many years as thou watched us with an evil eye, yet not having from our own words, to charge us of error or evil, comes forth as publickly as thou canst to set the World against us, by telling them we cry up and worship such a light as thou hast invented, and thou mightest as truly have said, that we denied God any where as that thou had said; but let Truth come over all thy former Lyes, as this, God being our Witness that we lye not, but have and do

confess before men, that our Lord is above and over all created things, the Earth, the Heavens, and all therein, the works of his Hands in whom we believe, *God blessed for evermore, whose Throne is Heaven above all, and the Earth his Foot-stool*, and under his Feet shall all his Enemies be put, then will every Image-makers be brought down, and every Lyars mouth be stoped, and false Accuser, and he that invents wrong shall have no place, but that which is prepared for him.

And in thy ninth page thou Queriest, *if the Christ, which John said was the Christ, or the Light in man be the Christ, which G. F. saith is the Christ; explain*, sayst thou: To which I Answer, without guile in the Truth, I have known G. F. as thou neither hast nor canst know him, while thou fightest against the true Light, and thousands can witness, that of God he was sent, to bear witness of the same *Light and Christ*, which the Apostle John bear witness to; and there is but one Christ what ever thou imagins, *in whom was and is Life*, and this *Life is the Light of men*, and *this is the true Light which enlightens every man that comes into the World*; but thou and all that love darkness better then Light, cannot comprehend the true Light, and so despisest the Messengers thereof, growing in envy against them, as Cain against Abel that offered in Faith, and had this Testimony *that he pleased God*; but Cain in the unbelief grows angry, and rises against his brother; and so those who through the unbelief, loving darkness better then Light, rise up against the witnesses of Light, if it be Apostles, or G. F. or who ever, as thou R. C. do'st, who deny'st John's words, that saith, *All was made by him* (the word Christ) and thou plainly sayest it is not so; for he did not make himself, (sayest thou) so none will marvel thou canst not see nor receive G. F.'s testimony of Christ, that cannot receive John's testimony; yet no other Christ then he that gave life for all men hath G. F. testified of, and we know he lives for ever, and he and his [mark] no comprehender knows, who was from eternity to eternity; and though *in the days of his humiliation his Judgment was taken from him*, who can declare his generation? not thou, which vainly asks *what is become of him the Christ which the Scriptures declare of*: to which is answered, he is every where, (and all things are upheld by him) and in us of a truth, that in his Light have believed:

believed : But thou and all that in the imaginations of your own hearts, are striving against the Spirit of Grace, cannot wait for or discern his appearance, and therefore ask *what is become of him.*

And in thy eleventh page thou Queriest, *Whether Peters witness in his Conscience, by which he confessed Christ to be the Son of God, was not as much God and Christ, as the Witness in you?* I Answer, Christ told Peter, *It was the Spirit of his Father,* and Christ's answer hath and doth satisfie all that believe in him, and that Father, Son, and Spirit are one; which then did and now do speak in us that believe, to the torment of all vain imaginers, as art thou, that asks if the witness in us be any other then that in Peter, which Christ bears testimony to, and that to him; but thou sayst the witness is the Worm that shall never dyes. This was the Spirit that called the Master of the house *Belzebub*, that makes a slight thing of the Spirit of the Father, as if less then God or Christ, by which we that believe are saved, and have fellowship with the Father and Son, and all that are in the Light, where the blood is witnessed, which takes away all sin; and of it, and to this Spirit we witness, that thou in thy first page sayst, *it is the Spirit of a man, and the Worm that never dyes,* and that against our doctrine thou must testifie: So repent of thy blasphemies if thou canst, it is a fearful thing to fall into the hands of the Living God: but to draw to a conclusion of speaking much more to thy Queries, the most being but repetitious of the like unprofitable stuff, I shall a little take notice of what thou sayst to them thou callest thy *old friends*, (and if I have not fully answered, yet I have given thee what is given unto me, and am clear; it shall stop thy wicked purpose, and the Lord hath many valiant Souldiers for his Truth, that shall yet smite every enemy that rises up against the Faith, till your Chariot-wheels be struck off, and you all swallowed in the deep, who do what you can to stop *Israel* in his way; but Hells strength shall not prevail against our Rock Christ, revealed in Spirit, receive it if thou canst) and thy old Friends, as thou callest them, thou goest on to speak to, whom thou sayest, *thou wouldst not have fall short of entering the Rest;* and then urges it by a lye; but if they were dreaming of such a Rest as thou imagins, and in thy first Book calls it *a Dwelling place for God*
and

and his people, and in these thy Queries, the *Worm that shall never dyes*, which it will be well for all to fall short: but whom dost thou account thy Friends among us, if it were such as knew thee, when thou appears to be that thou wert not, though they may pity thy soul, yet can they do less then abominate thy hypocritical practises, for so many years together that seemed to be, and wert not? and if to the plain hearted thou speakest, that hates deceit and every evil way, thou wilt not by thy feigned words get any entrance; but if by the *old Friend*, thou meanest those that once took the name and profession of Truth in their mouthes, as much as thee or more, and by their own unbelieving hearts, and thine, or such like Betrayers, are drawn back, such manifesting they have taken the name of the Lord in vain, and the Lord will not hold them guiltless, for they have and do grieve his holy Spirit.

And which of thy Rests thou hast preached to these I know not, but their obedience to thy Earthly Spirit, they manifestly hold forth in their *returning again to their vomit*, and as *Swine to wallow in their former Mire*: the Ministers of the Light and Grace of God, have called and do call out of the World, and the Customs and Fashions thereof, to him that was not, nor is not of the World, *Christ Jesus*: but to whom hast thou called, that hast brought to *brodered Hair, Gold and Pearl, and boldness of Face*, instead of shamefacedness and modesty, to cringings and bowings, worshipping of Creatures instead of sobriety and fear; and more might be spoken, if convenient, of those thou hast perverted from the Way of Truth and Honesty; and these if they repent not, will not fall short of thy Rest, *The Worm that shall never dye*; and then thou givest an exhortation to *beware that no man deceive you, for the Spirit foreseeing what would be in the latter dayes, foretold a departure from the Faith, and that men should rise up, bringing in most damnable errors, and denying the Lord that bought them, and many shall follow their pernicious wayes, of whom the Way of Truth shall be evil spoken of*; so thou drawest to an end as thou beginest; for as thou wouldst have people believe that we worshipped and believed in such a god as thou imagin'st, and then placest conclusions on thy own invented doctrine, so the evil thou dividest must fall upon thy self; for here thou brings a Scripture, that there should be a falling from the Faith

Faith, and wouldst place it on us, now that the evil spoken of by the Apostle is and doth come unto all that deny the faith, is true, but is it we or R. C. that have denied the Faith? let the wise in heart judge, for the Faith which the Scriptures speak of, by which the Saints did *overcome the World*, but the Faith which R. C. hath preached, hath carried back into the World || *Know the Tree by the Fruit,* || they that in measure were redeemed out of it, having again imbraced this present World, and they are such as *deny the Lord that bought them*, even such as the Apostle Jude speaks of, that like the first Angels, that kept not their first state, and likewise that kept not their Habitations, but despises Dominion, and speaks evil of Dignities, so these speak evil of those things they know not; but what they naturally know as brute Beasts; now is not this R. C. and his Disciples (that have risen up against the Dignities that are from above) running into the way of Cain, and perishing in the gainsaying of Corah; has not his envy made it manifest? O forget not, for as it was spoken it is come to pass, the *Earth hath swallowed up many of you*, and none shall escape that divide against the Worship in Truth and Spirit, and sets up a *formed Light*, and *natural Light* to be the dwelling of God and his people that he has given to Jesus Christ: So thou art manifested to know nothing, but what thou knowest naturally, as a brute Beast, and so appointest a natural rest, for those that believe thy doctrine, and warns thy old Friends, not to fall short of it, for it seems thou knowest not another then what thou knowest naturally, but they who are come to the *Law of the Spirit of Grace*, that sets free from sin and death, know there is a Rest prepared for the people of God, and an entrance thereinto many have and do witness, and are set down in heavenly Places, with Christ Jesus; and this Rest and Glory was before the World was; not a *formed*, but that which Christ testifies of, he had with the Father before the World was; and this shall abide when all thy imaginations shall cease, and thy *formed Rest* fail thee: O how restless then shalt thou be, when thy hope shall perish! but our hope standing in him, that is without beginning of dayes or end of life, we shall never be ashamed; and all that have this hope purifie themselves as God is pure.

So to thy imagined Rest, thou art left, where thy trouble and torment

ment will be increased, though thou and those deceived by thee, and their own evil hearts, have rejoiced in iniquity, and if any by disobedience to or unbelieving in the Light have been overtaken with evil, or run into the pollutions of this World, this you Backsliders have gotten to strengthen you in your envy and back-drawing, though your own appearance manifests you are one with them that have forsaken the good Way of God, and the precious Truth, to return to the vanities and customs of this present World, denying his blood that hath called out of the World, and the Judgments of him that judgeth in Righteousness you shall not escape; but as one shall you all be judged, which have *dispsied the Spirit of Grace*, or have turned from it into *wantonnefs*; so your portion shall be one from first to last, that have left the good way of God, and profained the Name of that Power and Life in which we that believe have and do know the fulfilling of the promise, and are become partakers of the *Divine Nature*, and born again thereof, and thereby to inherit *Life* and *immortality*, and an *entrance into the Kingdom* which all you are shut out of, and have no part in.

And know to the increase of your torment, that have writ against the Light, thousands in faithfulness thereto, are *kept out of the pollutions*, yea, and *love of this World*, and witness *redemption out of all that which must come to an end*, and to us are daily added, and shall be added, all that shall be saved; we have not believed a Lye, but the Truth, and it is stronger then all, and shall wear out your *Envy*, and shall overcome all your *invented Images* and *Mischiefs* that you have devised against the Lord and his Anointed; for the expectations of the Righteous in all generations is come, and who through the regeneration have passed, are sat down on Thrones, and do and shall judge the Tribes of *Israel*, but our reward you cannot see nor partake of, who have been unfaithful to him that called you, and so never came to the Election, but have betrayed it, as far as it lay in you, and have grieved *many little ones*; and better had it been for some of you, that *you had never been born*, or that *a Milstone had been hung about your necks*, and *you thrown into the bottom of the Sea*, then *a wrought the work of evil against the Lord and his Truth*, which he will more and more raise

up and increase against and over all the strength of Hell; and they, and they only, are thy Friends R. C. that in plainness warns thee of the wrath to come, which shall overtake thee, and all that harden their hearts, and stop their ears against that which sometimes pricks them, though they kicks against it; and some that are stout-hearted shall confess unto, when *their Joy and Hope shall come to an end*; but the Lovers and Obeyers of *the true Light* have Peace and Joy in that which is *endless and everlasting*; therefore the *evil purposes, and accusations, and threats of those that disobey the Gospel* cannot disturb nor make us afraid.

So we would that all men (with us that believe in the Light) might come to the *knowledg of God and be saved*; but who hate the Light abide in darkness, and brings forth confusion as R. C. hath done, and there I leave him; only Query of him, as followeth.

I. And

I. **I**F the Light and Witness (thou sayest) the Quakers declares of the worm that will never dies ; then, where is the Rest thou said'st before that God had made or created for his People in the Light in or of the Conscience? answer.

II. Do'st thou imagine the Worm that never dies, and the Rest to be both one? answer if thou canst.

III. And I query, since thou hast given so many names to the Light in or of the Conscience, for it seems thou knowest not which; saying, It is the Dwelling of God; and sometimes a formed Light; and sometimes a Rest for the People of God; and sometimes Natures Light; and the Spirit of a man; and the Worm that shall never dye: I query, if the spirit of a man, and natures light be a Dwelling and Rest for God and his People that he hath given to Christ, as thou hast said? prove if thou canst by Scripture.

IV. I query of thee, what the Conscience is, of whose light in or of thou hast brought forth so many strange Images? and though thou hast not brought one Scripture for thy many names of the Light in or of the Conscience; what is Conscience? declare if thou canst.

V. I query, if thou canst bring any Scripture for proving God's Dwelling and his people in the Light of the humane Soul? or that the spirit of man is the Rest? or that the Rest and the Worm that never dyes be the Light of or in the Conscience as thou affirmest? Answer if thou canst.

VI. Query, Was it not the true Christ of which John speaks, he was slain in the great Street spiritually called Egypt and Sodom? and is he slain in that Person that was visible at Jerusalem? or who, or where? Answer if thou canst.

VII. I query, John saith, he that is born of God sins not, how should he? for the Seed of God abides in him: is that Seed

Christ in his Person? Answer, for the Apostle Paul saith, he speaks not of Seeds many, but the one Seed Christ.

VIII. *Query, And did this promised Seed Christ never break the Serpent's head? but in the Person which was made manifest at Jerusalem? and if he did, where and how? answer.*

IX. *Query, Whether it was the Person at Jerusalem that came down from Heaven and was the Son of man in heaven? that could only ascend to Heaven, or what? Answer.*

X. *Query, And whether that Talent taken from the unprofitable Servant, and given to another, was the Worm that never dies? or a formative Light? or the spirit of the earthly humane Soul? or the Tree of Knowledge of good and evil, as E. A. talks of? or what? Answer if thou canst.*

XI. *Query, Whether doth the Son of God abide with his to the end of the World? is it in Light or in Person? Answer.*

XII. *Query, Whether Christ, who told his Disciples he that was with them would be in them, whether he hath fulfilled his Promise? (for he cannot lye) and if in them, is it in Person or by Light? Answer plainly.*

XIII. *Query, Whether the Unction or Anointing (which the Apostles said should teach them all things) was Christ in his Person without, or Christ in them? answer.*

XIV. *Query, Christ told those that followed him, except they eat his Flesh and drink his Blood they had no life in him: So I query, whether it was that Person they were to eat and drink, or what? if thou canst, answer.*

XV. *Christ saith, he that eats my Flesh, and drinks my Blood hath Eternal Life; now I query, if they eat that Person? or who they are that have Eternal Life? answer if thou canst.*

XVI. *Christ saith, he that eats my Flesh and drinks my Blood dwelleth in me, and I in him; now I query, if this dwelling be in Person, or in Light? answer plainly.*

XVII. *Query,*

XVII. Query, Whether the Accuser of the Brethren that was to be cast down from Heaven was the spirit of a man? or the light of nature? or the Worm that shall never dye? or the Habitation and Dwelling Place for God and his people? since in thy writings thou mak'st all these one; Answer plainly.

Several Lyes in R. C's Second Page.

These are but a few of thy many false Accusations.

1. **T**HAT we say Christ is only an Example.

2: That we despise his Flesh, and trample his Blood under our feet.

3. That we set up the creaturely light in Conscience, for Christ and his Light.

4. That we deny him to be the Christ that in his Person was an Offering for Sin.

5. That we deny Christ in Heaven.

6. In thy 16th page, that our Teachers teach entrance into Rest by Works of obedience to the Light of Nature.

These things thou never heard'st nor read'st by any of those thou call'st our Preachers: So thou publishest to the World, that we hold that which thou think'st, and so declar'st thy self a false Accuser.

Postscript.

T His rose in my heart for your sakes, that would know the will of God to do it, and are rather waiting to have him work your works in you, then labour in your own imaginations to know and comprehend the incomprehensible God in your minds, where all Images and idolatrous Worships have been framed and brought forth, yea from the same ground all wickedness and blasphemies, from the first transgression to this day, by all that went out from God, and then as *Cain* would offer of their own; and so have his generation all along to this day, those born of the Flesh, warred against those born of the Spirit, who worshipped in the Faith, as we do, confessing to know nothing of God and his everlasting Truth, but as we are taught and led of this Spirit, and in this know both Father and Son, and receive power thereby to become the Sons and Daughters of God; and cannot but declare of his Glory and Good will who hath sent us, that according to the measure received of him, we may Glorifie him; of whose Grace we have received Grace for Grace; and know his continued Good will, even to all and every one that believes in his Light and Word of which the Scriptures testifie, both by Prophets and Apostles, as it is written, *Amos 4. 13. 1 John 1. 1. Heb. 4. 12.* and of another Light and Word did we never Write or Declare; then of Jesus the First and the Last, which they that have erred from, are offering despite to us, as R. C.

in

in his Practice and Writing doth; who having walked some Years amongst us, as if he had been one of us, yet not bowing to, nor believing in the true Light, where Power is received, grew in Envy against those that were in it, by which he and such like have been given up to a Reprobate Minde, to change the Invisible God into the likeness of Corruptible Things, as R. C. hath in his first and last; as may be seen and read in his vain Imaginations of God and Christ; uttering his Lyes and Blasphemies against God and his Tabernacle, some of which I have in my foregoing lines recited, that all may see he is contrary to Scriptures and Truth, and to us, that no more any may be deceived by him.

Rebecca Traversse.

PAge 6. l. 4. for *were*, read *was*. l. 8. for *saith thou*, read *say'st thou*. Pag. 13. l. 4. for *thou comest to be*, read *thou comest to see*. P. 15. l. 14. for *and they his*, read *and theirs*. P. 19. l. 16. blot out *too, and*. P. 23. l. 35. for *thy seeming*, read *seem*.

T H E E N D.